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PUBLISHERS' NOTE

We are hopeful that the 1959 issue of this Year Book, for Christ Church Cathedral will be read and appreciated as our previous issues have been.

The aim and objects of this Year Book are manifold, but we should like to stress the most important ones.

FIRSTLY—It is a guide to the many activities of the Cathedral, and contains comments on questions of interest to its Congregation and Friends.

SECONDLY—It is a handy Shopping-Guide. The Advertisement Pages contain announcements of the most **enterprising firms,** with the scope of their individual activities set out more fully than is possible in a directory.

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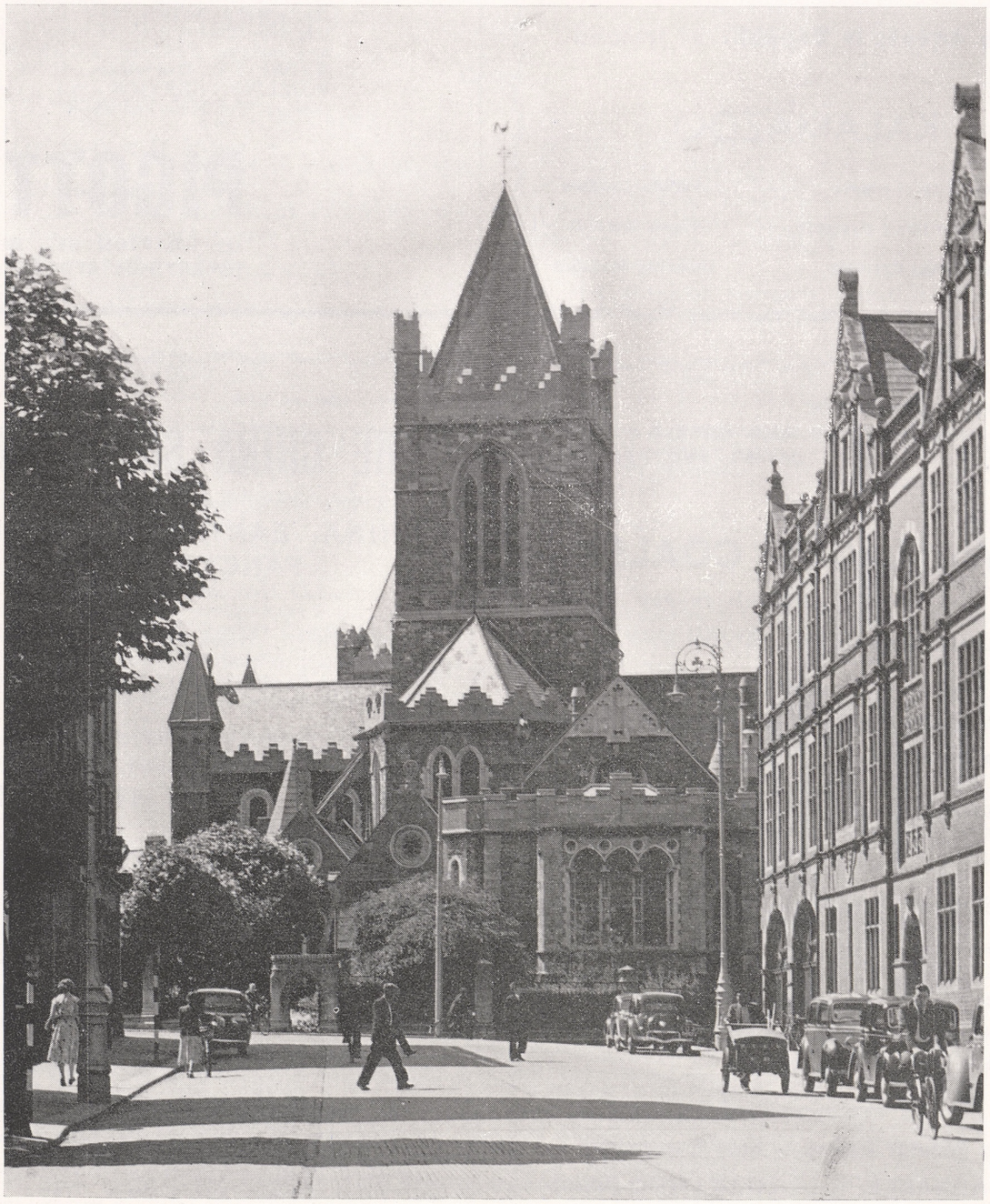

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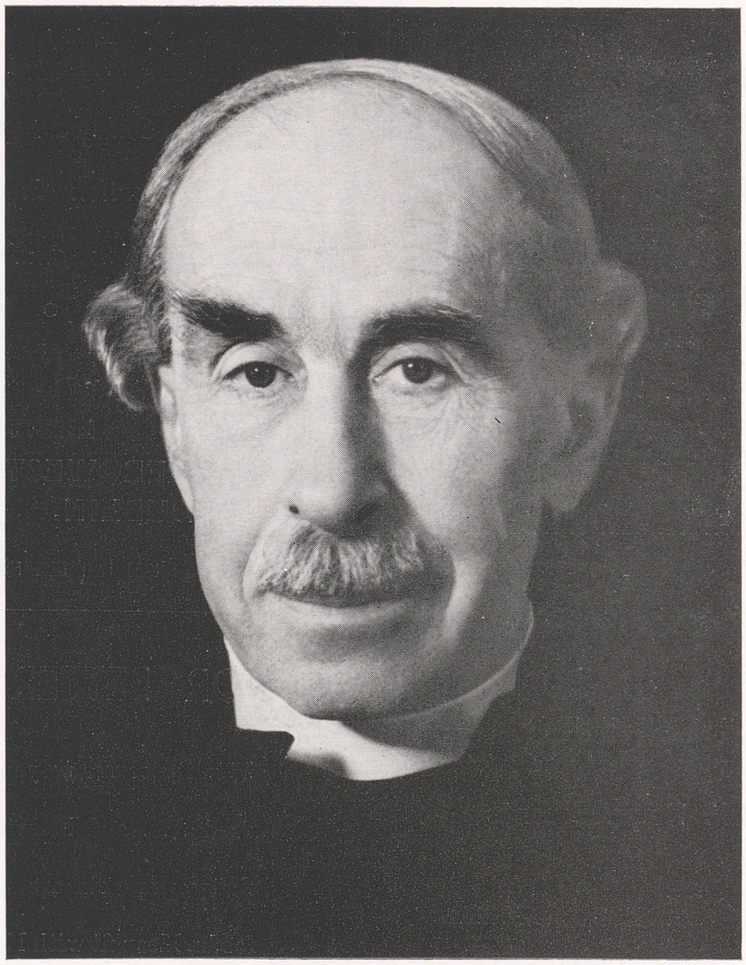

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THE DIOCESE OF GLENDALOUGH

You and I should know the story of our Diocese of Glendalough. It is hard to discover. Our historians are almost silent regarding its chequered history. I purpose to give you a resume of what I have gathered after some research.

The notes given in Archbishop Alen's "Register", 1538, are specially helpful. It mentions that there were twelve names given to the valley. One, "Glenade," meant "town of the vale". At one time there was a town in the valley. The modern title is "Glendalough", "the vale of the two lakes". It contains notable ruins, which are the wonder of many. They indicate that it was a place of Monastic learning in the time of early Celtic Christianity. Later, it was the scene of several devastating raids by the Danes. A revival took place under Abbot Laurence O'Toole, in the twelfth century. Later came the rule of an English Abbot named Thomas from 1172 to early in the 13th century. At his death the vast Estates reaching from Tallaght in the North, Wicklow and Arklow in the East, and stretching South to the borders of Naas, were handed over to Archbishop Luke of Dublin by a deed signed by the King and the Pope. He seems to have been an unsuccessful landlord, for in 1250 Glendalough was reputed to have relapsed into barbarism. It is stated that there were more homicides there than in any other part of Ireland.

What do we know regarding the Archdeaconate of the Diocese? This could not have existed before the early part of the twelfth century. It was then that the Diocesan, which was the Latin and English system, replaced the Monastic System in Ireland. In the Monastic period there were no Archdeacons. The jurisdiction of an Archdeacon when established did not seem to persist very long in East Glendalough though the office remained. The territory was wrested from the English by the O'Tooles. Henceforth, the Archdeacon seems to have had his work centred on West Glendalough and Dublin. He is mentioned as a witness to several Dublin agreements in the thirteenth Century. He was made a member of the Chapter of St. Patrick's—a dignity which pertained to the office until 1870. He was allotted the Prebend of Killiskey and later that of Newcastle Lyons, which till recently was in West Glendalough. This place was of some importance. Newcastle was a borough, which sent two members to the Irish Parliament.

A list of the Archdeacons of Glendalough is given in the Fasti of St. Patrick's, a valuable work by the late Dean Lawlor. It records one of them as reaching Episcopal Status since the Reformation, Edward Passy, who became Bishop of Killaloe, in 1647.

In his footsteps, Archdeacon Moore is about to tread. He goes to Kilmore at a fateful time in the history of the Church of Ireland. Our people in the West as well as the South are depressed by the decline in their numbers. The findings of the Commissioners have not helped to remove their despondency. There is need for leaders among Clergy and Laity to essay the settlements of more of our people in the land; there is a need for a new spiritual uplift. There is need that we should desire not to be relieved of burdens for the Kingdom of God, as the Synod Act suggests but to have an increasing will to bear the Cross of Christ. To such high endeavour our Archdeacon is being called. May we say to him as Mordecai said to Esther, "Who knowest whether thou hast come to the Kingdom for such a time as this."

E. H. LEWIS-CROSBY,
Dean.

THE MOTHERS' UNION

The services of Holy Communion on Thursdays in the Chapel have been well attended during the past months. The Hon. Chaplain, the Rev. C. T. A. Carter, has done valuable service for the Union both in the Chapel and at the Mothers' Union meetings. We heartily congratulate him on his promotion to the Parish of Crumlin.

The following gifts were presented for use in connexion with the Chapel:—

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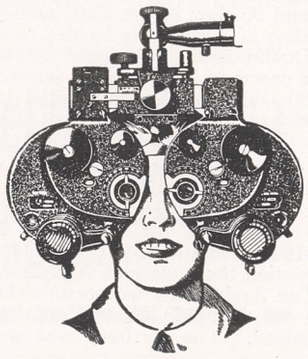

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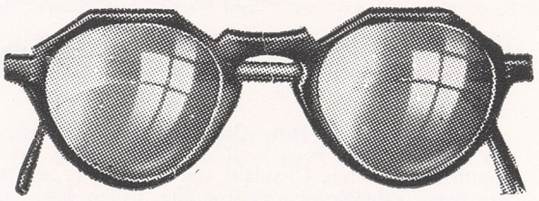

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Dublin's Hill

The History of Christ Church Dublin coincides with the History of the City. It does so to a greater extent than what the records of most other Cathedrals show. The Hill of Dublin was in early times a more conspicuous feature of the landscape than to-day. In pre-Christian years the religious leaders of Ireland were the Druids. Those of them, who lived in central Ireland, would assuredly have chosen Dublin's Hill as a place of worship. We may conjecture that a centre of Druidical worship was on the Hill of Dublin. Possibly there was also to be found there a grove of Oak Trees with mistletoe hanging from their branches; this being characteristic of Druidical piety.

Be that as it may, tradition as recorded in a Cathedral MS., names its site as a place where St. Patrick worshipped, when he passed through Dublin. Like the worshippers of Baal the Druids and Christian Priests favoured hills as places of worship. We have evidence of this at Stonehenge and at Armagh.

Christian Origins

Christianity developed in Ireland in the ffith century of the Christian Era. It is not clear when the Christian message first arrived in our land. There was constant trade with Great Britain, where many of the Britons were Christians. St. Patrick came to develop and to extend the Christian Church. His work was chiefly in the North of Ireland, where he founded the Church of Armagh. He passed through Dublin and tradition tells us that while in Dublin he worshipped on Dublin's Hill on the spot where our Crypt now is.

Monastic Rule

As the years went by Christianity spread through our Ireland. It is remarkable that the form which it took was monastic. The Parochial system, under which the country was divided into parishes each being placed under a minister, did not exist. The Religious leaders were Monks of the Monastery. The Abbots or Priors ruled the Monasteries. Bishops were under their direction and lived in the monasteries. These monasteries had cells or Chapels which were under the charge of Monks from the monasteries. St. Brigid's Kildare had its cells at St. Brigid's, Stillorgan, and at Tullow, Carrickmines.

At that time Dublin had become an important seaport and centre. It had no doubt an Abbey or Priory. Probably that Abbey was on the site where St. Patrick was reputed to have worshipped. It was probably situated on that sacred spot, where we are gathered to-day.

Now these monasteries were centres of learning and of art. We have to-day in our own Museums illuminated manuscripts like our own Black Book and beautiful pieces of work in gold and stone that owe their origin to these monastic workers. Yet the monastic life was not without its weakness. There was among the Monks an emphasis on solitude that showed itself in the withdrawal often to remote islands or rocky fastnesses away from their fellow men. There were among them those who like the stylites in Egypt equated religion with remoteness and renunciation. There were also those who sought expression of religion by going forth as missionaries to England and many parts of Europe. They were imbued with the emigrant spirit, which enslaves many an Irishman to-day. No doubt that spirit brought blessing to many beyond the reach of the Christian gospel and left a noble record of sacrifice and progress, yet it involved the neglect of the people at home. Often while the life of the monastery was worthy, the native people living near at hand were uncultured and even barbaric.

The Ostmen

Upon Ireland in this state came in the 8th and 9th centuries the invasions of the Ostmen. They came in their viking vessels up the rivers and estuaries of the land. They plundered far and wide. The Monasteries were special objects for attack. As time went on they decided to make settlements in the country. Thus they brought under their sway the towns of Dublin, Wexford, Waterford and Cork.

At this time Christianity must have been at a low ebb in Dublin, if it existed there at all. Probably there remained some centres in the South County of Dublin, while the North was entirely pagan.

The First Cathedral

The eleventh century brought a new era for Christianity in Dublin. Sitric the Ostman, Prince of Dublin, had an Irish Mother, who was a Christian. He adopted the Christian faith. He desired to have a Bishop for the guidance of the Church. As at that time the Ostmen of Dublin were in close touch with the Ostmen or Danes in England they sent Donat, who was probably an Irish Monk, to England. He was consecrated Bishop of the Danes of Dublin in 1038. This was not all. Sitric gave Bishop Donat a site for a Cathedral. That site was on Dublin's Hill, where probably St. Patrick had worshipped and later there had been an abbey, which had been destroyed by the Ostmen. As the Ostmen had got their Bishop from England the English Church system was adopted. This meant that a parochial rather than a monastic system was chosen for the Ostmen. Our Cathedral, therefore, was established as a secular Cathedral not as a monastic institution. Like Bishop Donat it was not for the Irish but for the Ostmen. It was governed like English Cathedrals by a Dean and Chapter. The Bishop's See consisted of the City of Dublin and the lands of the Fine Gael or Fingal to the North of Dublin. The Cathedral likewise was for those territories. This arrangement was somewhat altered when Bishop Gregory moved by the prospect of becoming an Archbishop agreed to accept allegiance to Armagh.

St. Laurence O'Toole

Another alteration occurred in 1162. At that date Laurence O'Toole, who had been doing notable work as Abbot of Glendalough, was elected by the Clergy and laity of Dublin to its Episcopate. Having been imbued with the monastic ideal he changed the Cathedral of the Holy Trinity from being secular into the monastic form. He associated it with the Arroasion, which was a branch of the Augustinian order. It was henceforth to be governed by a Prior and Canons, who were usually about ten in number. Archbishop O'Toole became himself a member of the order. He lived in a house within the Cathedral liberties and shared in much of the religious life of the Monks.

Religious Life

What was the state of religion in Ireland at that time? Some historians have tried to glorify the life of the people within and without the monasteries. This cannot be an accurate survey of the position. Moral life must have been at a low ebb. The Monasteries cannot have recovered fully from the depredations of the Ostmen. Tribal wars were as usual degrading the people. There is ample evidence that the state of morality was low at that time. Malachy of Armagh paid a visit to Bernard of Clairvaux, who stated afterwards that he was surprised that "a man of such saintliness could come from a country so barbaric." The Pope of Rome was concerned about the position. Early in the 12th century he

(Continued on Page 15)

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sought to replace the monastic by the parochial system. The movement was initiated chiefly by Malachy of Armagh. It found expression in the Synod of Rathbreasil. It was proposed there that henceforth the country was to be divided into Dioceses and Parishes. But this was not all. Adrian IV by the Bull "Laudabiliter" conferred the Lordship of Ireland on Henry II of England. He claimed to have authority over Ireland, which had been free from the authority of Rome. As there was no central authority in Ireland he wished to have the King of England supreme there and under his jurisdiction. He, also, stated that vices prevailed among the people and that some of the monasteries needed a Reformation. This allusion to the low state of civilization in Ireland is supported by a record in Archbishop Alen's "Register", under the date 1191. Let me read this telling statement:— It occurs when the writer gives the reason which induced Archbishop Comyn to erect a collegiate Church which afterwards developed into St. Patrick's Cathedral. "John Archbishop of Dublin seeing that learning flourishes in every part of the Latin World save Ireland and desiring to provide aid for the unlearned simplicity of the Irish Nation has been prompted by God to decide with the consent of the see of Rome and Prince John to make St. Patrick's Dublin a prebendal Church and to establish in it a college of Clerks of approved life and learning." Another entry gives a similar statement by Archbishop Henry le Londres. A recent writer has stated that the Irish people were civilised until the invasion of the Anglo Normans, who degraded them. He forgot the depredations of the Ostmen. He disregarded facts. The Anglo Normans were great warriors and their wars stimulated war in our land of strife. Indeed internal strife called them to Ireland. But they were, also, protectors of religion and builders of noble Cathedrals like our own. They brought some of the Civilization and Arts of England into this country. What culture there was in Ireland in the Middle Ages was in the towns, where the Anglo-Normans were masters. Later they were leaders in education. The first Schools were those provided by the Cathedrals in the 15th Century. In the 16th Century there were Irish Chiefs who could not sign their names in any language.

The English Come to Ireland

The Advent of the Anglo Normans to Dublin created a new situation for the city and for our Cathedral. The story of the Priory from 1172 to 1705 is summarised in an old MS. "Novum Registrum". I can only delay to give a sketch of the period between 1172 and 1550.

The Priory

Let us sketch the Priory and its story. The Prior was the leading personage in the walled city, in the centre of which lay the Cathedral. He had a seat in the Irish House of Lords. As the Priory held property not only in Dublin, but in many parts of the country, he had to take cognisance of it as well as of the Services in the Cathedral. Among its possessions were farms at Grange Gorman and Kill of the Grange. He was a conspicuous figure as he visited such places as these on his palfry clad in monastic dress. He had in the Priory to assist him a Seneschal or Steward, a sacrist, who had charge of the Cathedral Services, a cellarer, who was responsible for meat and drink for the convent, and some eight other Canons.

The Monastic Cathedral occupied a prominent position in the affairs of the Irish Council, which ruled the Country, and in that of the Mayor and the Citizens. In the Common Room Parliament was often held. There the Royal enactments were recited and announcements of the Royal Family were proclaimed to the accompaniment of the *Te Deum* and a Fanfare of Trumpets. The Cathedral was regarded as the Chapel Royal and the Lord Deputy worshipped there. From the 13th Century the Priory claimed that theirs was the only Cathedral in Dublin. However, St. Patrick's, which had been created as a collegiate Church by John Comyn gradually grew in status and claimed to be also a Cathedral. The acute controversy was ended in the year 1300 when an agreement named "*compositia paces*" was made between the two chapters. It was in Latin which was the usual language in such documents up till the middle of the 16th Century. It read, *inter alia,* as follows:— "That the Archbishop of Dublin should be consecrated and enthroned in the Priory of Holy Trinity, that each Church should be styled Cathedral and Metropolitan; that the convent of the Holy Trinity as being the greater (*grandior*) the mother (*mater*) and the older Church should have precedence in all rights and concerns of the Church."

The Cathedral of To-day

The capture of Dublin by the Anglo Normans in 1170 brought a new era to the city and to the Cathedral of the Holy Trinity. The population was transferred to Ostmanstown, on the North side of the Liffey. The Cathedral of the Ostmen was replaced by a noble Anglo Norman structure. To the Earl of Striguil, nick named Strongbow, and his fellow knights, the existing building seemed inadequate to represent the majesty and glory of God. With the collaboration of the Celtic Archbishop they designed to erect a building on the lines of the great Cathedrals in England and Normandy. Hence in 1172 there was begun the erection of the East End of the Cathedral, as it is to-day. The choir and transepts were built in the Transitional style of architecture.

In the early half of the 13th Century the nave of the Cathedral was erected in the Early English style of Architecture. The last Western bay was added there later, when a street was closed to admit its erection. It is of a less ornate style. In the early years of that century the beautiful Chapter House of which we have the ruins in front of the lovely South Door of the Cathedral was burnt. A few years later the dormatories of the Prior and Monastery were burnt.

In that Century Laurence O'Toole was Canonised. At that time some of the dust from his remains were sent to the Cathedral by the Monks of St. Eu, which is now preserved in a casket in the Chapel of St. Laud. In 1330 a belfry was erected to replace the one which had been blown down.

In 1325 leave was granted to the Prior to erect a Bell Tower for the Cathedral. In 1350 the Archbishop John de Paul made an alteration in the choir, which then was deemed too small to accommodate the congregation. He had the East end extended some 30 feet and the Holy Table moved eastward. At this East end was erected a large window, the two east end chapels being brought into the choir. This remained the position in the Cathedral till at the Restoration in 1872/8 when the East end was arranged as it had been previous to the erection of the long choir.

Admission of Monks

In 1380 there was passed a Law, that no native Irishman should be permitted to become a member of the Priory. This was done by the Irish Parliament—not an act of the Monastery. The Monks of Mellifont at the same time forbade the entrance of an Englishman into their convent.

Cathedral Bells

About 1420 a ring of three bells was cast for the Cathedral by John Kyrcham. They were the predecessors of the Bells which rang the curfew for the city through the centuries, and rang at Christmas and Easter Festivals to announce glad tidings to the Citizens.

(Continued on Page 17)

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FOUNDATION TO REFORMATION—Continued.

The Grammar School

In 1493 the Cathedral Grammar School was installed. This School and a School connected with St. Patrick's Cathedral were the first Schools to be established in Ireland. These Schools have continued ever since and still flourish among our city's secondary Schools.

Lambert Simnel

In 1437 Lambert Simnel, a pretender to the throne of England, was elected as such by the Irish Parliament and crowned in the Cathedral.

The Sixteenth Century saw the beginning of a new phase in the Cathedral's history. It had been a place of pilgrimage for many. Pilgrims were attracted thereto by the tomb of Strongbow and more especially to the relics and images therein. The Cathedral had the famous "Baculus Jesu", which was reputed to have been the walking stick of St. Patrick, which had been carried there from Armagh by a Norman knight. It had, also, a famous cross which was reputed to work miracles. It was alleged that when the Citizens wanted to move it to another place for safety it was found impossible to stir it. Another wonder attributed to it was that when an unwelcome warrior offered it one penny it was thrown back to him, twice.

In the beginning of the 15th Century these pilgrimages met with objection. A Law was, therefore, adopted, imposing a fine of 20/- on any who sought to thwart them. Here we see an indication of the great movement, which resulted in the Reformation.

Royal Supremacy

The Accession of Henry the Eighth to the throne of England ushered in a new phase to the situation in Ireland. The English influence was at a low ebb. At the end of the 15th Century the authority of England was limited to the district from Merrion to Dundalk. Outside that district power was in the hands of the Irish or Anglo-Irish chieftains. The suppression of the rebellion by Silken Thomas, Earl of Kildare, somewhat revived the British Influence. Henry had quarrelled with the Pope over his Matrimonial affairs and had a burning desire to enrich his exchequer. He purposed to have his position enhanced by a new title. No longer was he to be Lord of Ireland, but he was to be declared King of Ireland. This was done by an Act of the Irish Parliament in 1541. This change seems to have been popular in enhancing the position of the country. It was generally welcomed outside as well as inside the Pale. He was declared also to be the Head of the Church instead of the Pope. This doctrine of the Royal Supremacy was after some difficulty adopted by the Irish Parliament.

Suppression of the Monasteries

A greater reformation was also carried through. There were over 400 Monasteries associated with various religious orders in Ireland. They were claimed by the King as under his authority. Commissioners were appointed, who went through the land seizing possession for the King. All the property, both personal and conventional, was either sold or reserved for the King, the lands being rented to Laymen for the King's benefit. To this wholesale confiscation there seems to have been little opposition within or outside the Pale. The Abbots and Monks offered little resistance. They had no support to do so from the chieftains. To those who willingly acquiesced pensions were often granted. Reasons were alleged for the suppression of the Monasteries. It was alleged that their morality was low. It is a fact that the morality of the whole country was low. If the Monks were not debased themselves they had done little to raise the standards of the people. Save in the town, the people were quite uncivilized. However this may be, the basic ground for the wholesale suppression was the King's desire to replenish his impoverished finance.

The Reformed Priory

What of the Priory of the Holy Trinity at this time? Archbishop Browne, an Augustinian Monk, was consecrated at Canterbury and sent as Archbishop of Dublin to effect reforms in the Church. His task was fraught with difficulties. There was opposition within and without the governing powers. One of the first Acts of reform in our Cathedral was the destruction of images and relics there, probably in 1538. The famous "baculus Jesu" was burnt in Skinners Row, now Christ Church Place. There was, also, the famous cross. It was destroyed, though an attempt was made to save it, by a device to simulate that it sweated blood. Instead of these images there were displayed in their place in the English language the Creed, the Lord's Prayer, and the Ten Commandments. Further reform was to follow. Our monastic Cathedral was listed with the other monasteries for dissolution. The proposal aroused much indignation from the Citizens of Dublin. Holy-Trinity stood in the centre of the City. It was closely associated with its life. There day by day at an early hour the citizens resorted for worship, there the services on special occasions were held, there the Irish Parliament often met.

The protest availed. A compromise was arranged. Statements regarding that compromise are to be found in the "Registrum Novum" one of the old MSS. in our Cathedral archives. One in Latin gives the King's edict, the other in English the petition by the Citizens for the compromise.

The Compromise took the form of reverting the Cathedral to its original status. The Cathedral was founded by Bishop Donat in 1038 as a secular Cathedral governed by a Dean and Chapter. Under Archbishop Laurence O'Toole it became a Monastic institution, a Priory ruled by a Prior and some ten Canons. It was now to revert to its original constitution, being under a Dean and Chapter. There was not to be any change in the personnel. These officers remained, but were registered under new names. The order for the change was dated 1539. The King's Edict 1541. The change was to be effected as follows:— Prior Painswick, or Castel, was to become Dean, Richard Ball, the sub-Prior, was to become Precentor. Walter Whyte the Seneschal was to become Chancellor, John Mosse, the Sacrist, was to become Treasurer. These still are the titles of the Dean and three dignitaries to-day. Eight Canons of the Priory and four choristers were to become Vicars Choral. The first of Vicars Choral, John Curragh, was to be sub-Dean, with a place in the Chapter. It was further provided that one of the Vicars Choral was to be Succentor with a place in the Chapter—by name John Kerdy; that Christopher Rathe, a Vicar Choral, be Vicar to the Chancellor and correct the Latin in the Choir books. Oliver Graunt was appointed as Vicar to the Treasurer; a Clerk skilled in music was appointed for the Organ and to teach the boys, and to act as beadle. There was also to be a Sacristan and a Clerk to ring the Bells. The Archdeacon of Dublin was to have a stall in the Choir, a place in the Chapter and a prebend.

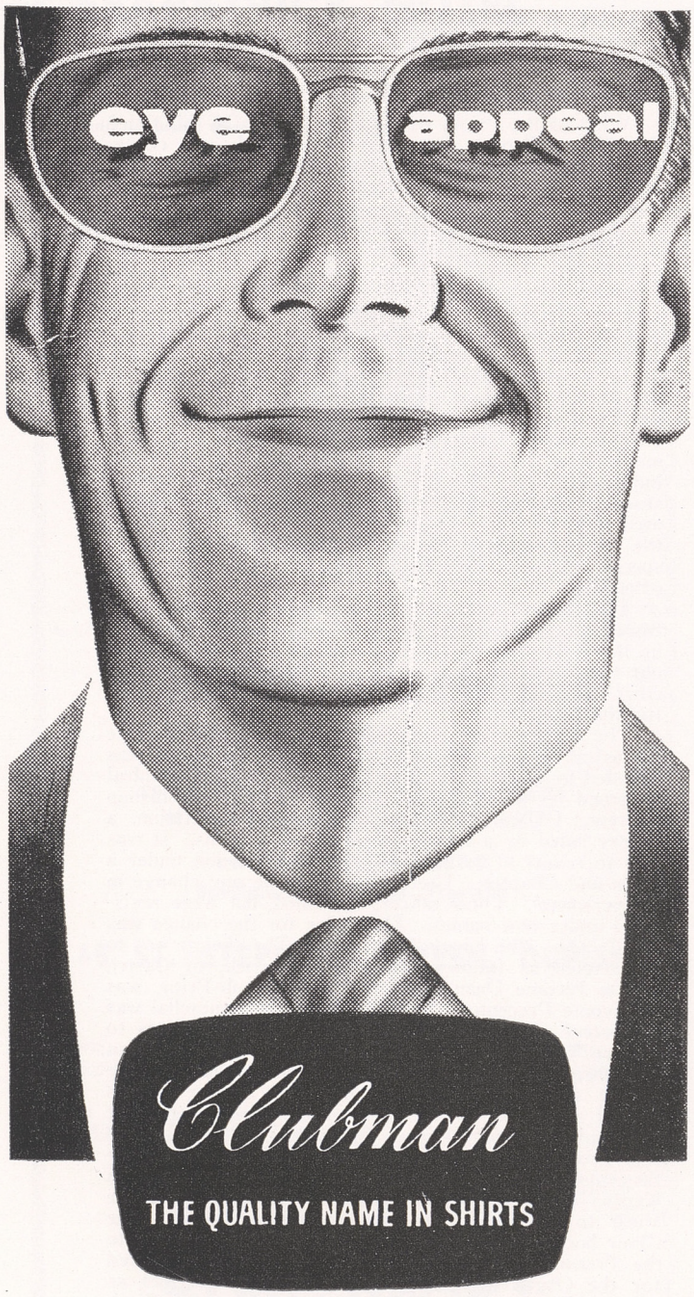
To most of these officers were granted parishes in various parts of the Country between Dublin and Drogheda from which they drew the rents or tithes. Some of the minor officials were granted salaries.

This change of constitution does not seem to have been resented in the Priory. It was celebrated by much feasting.

The First Printing Press

The next notable event in the Cathedral's story occurred in the reign of Edward the Sixth. In 1549 the Book of Common Prayer was published in England.

(Continued on Page 19)



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FOUNDATION TO REFORMATION—Continued.

In 1551 it was first used in this Cathedral. Hitherto there had been no Printing Press in the land. At that time a press was first inaugurated in Ireland. Its first work was the Prayer Book printed in English.

The reign of Queen Mary brought back the Latin use into the Cathedral Services. She wished to remain supreme Head of the Church though she favoured the old forms. It is said that before she died she had arranged to send a Commissioner to Ireland that he might remove all traces of the Reformation. A story is told that when her representative arrived at Chester on his way to Ireland his land-lady removed the despatch from his luggage and placed a pack of cards with the knave upwards instead. When his despatch case was opened before the Lord Deputy he was confronted with a knave. Lord Essex, who was adverse to extremes, exclaimed: "Let us shuffle the Cards and proceed to other business."

With the Accession of Queen Elizabeth in 1558 the Reformation was re-established in the Cathedral.

We may then place this year 1958 as the four hundredth anniversary of the culmination of the Reformation in Ireland.

E. H. LEWIS-CROSBY,

Dean.

December 26th, 1958.

At the conclusion of the Lecture, which was largely attended, those present were conducted by Canon Emerson into the Crypt and around the Cathedral. The many memorials and objects of historic interest were shown to them.

EARTH GIVEN TO MAN

A Service in commemoration of the Foundation of an Agricultural Institute was held in Christ Church Cathedral on Tuesday, May 19th, 1959. We give the sermon preached by the Dean on the occasion.

Taking for his text Psalm 116, verse 16, "The earth hath He given to the children of men," he asked why was it so given? For what purpose did God give the earth to men? It was not given that men might merely use it to amass wealth for themselves, nor exploit solely for their own advantages. No. Earth's soil was entrusted to men that they might provide sustenance for themselves and their fellows, that they might explore its riches whether on field or in mine, that they might learn from its bounty the infinite power and love of God and from tree and flower His beauty. By His gift He has enabled man to cry, "O how manifold are Thy works; in wisdom hast Thou made them all."

To-day we meet in this time-honoured House of God—the oldest shrine of worship in our ancient city—to celebrate the foundation of an Agricultural Institute in our midst. It is a beneficent gift which has been offered to us by the United States of America and which is being supplemented by grants from our Government. Its object is to improve agriculture and husbandry and to lead men to realise more fully that the earth was given by God to the sons of men and that they have been entrusted with a great heritage.

How is it going to fulfil this ideal? That is the problem before those who will have charge of it. In a statement which its promoters have issued we read frequently the word "research". Research will have a leading place in its tasks. It is important, however, that the results of the research be made accessible and intelligible to farmers and tillers of the soil throughout our Republic. Its leading objects must be to stimulate the imagination and to arouse the zeal and enterprise of those who have been privileged to have the land committed to their care.

Roughly speaking the land of the country consists of large farms and small farms. For the most part the large farms are well-ordered and prosperous. Those in this category least need the aid of the Agricultural Institute. On the other hand there are the small farms. Of these, Bishop Lucey has recently spoken in addresses for which we should be grateful. It is here that there is much need for guidance and assistance from the Institute and from our Government. The words of Oliver Goldsmith are not entirely inapplicable to the circumstances of to-day:—

A bold peasantry, their country's pride,
When once destroyed can never be supplied.

As we travel through Ireland we must notice many tracts of country given up to the growth of rushes and briars, hedgerows and gorse. Much of this land could be brought into cultivation, if the spirit of enterprise and the provision of means were available. At the same time, there are in our cities tens of thousands of unemployed existing on a scant weekly allowance. Is it not possible that one evil might be used to mitigate the other? To organise such a scheme is the work of the State, not of the Institute. Yet, to it the small farmers seem to cry aloud for counsel and inspiration. If it devotes time and thought to their uplift those who come after us will call it blessed.

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1959 CALENDAR 1959

JANUARY

S	–	4	11	18	25	.....
M	–	5	12	19	26	.....
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W	–	7	14	21	28	.....
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FEBRUARY

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MAY

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JUNE

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JULY

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AUGUST

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OCTOBER

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1958 CALENDAR 1958

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AUGUST

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SEPTEMBER

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1960 CALENDAR 1960

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Honorary Secretary: REV. C. J. COOKE, The Chapter House, Christ Church Cathedral.

Record Hon. Secretary: MISS V. M. MONCRIEFFE, 14 Fairview Strand.

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MRS. ENNIS.	MISS ARMSTRONG.	MRS. McKIERNAN.	J. C. P. ANDERSON.
MRS. HARDING.	MRS. HARLOE PHIBBS.	MRS. WALSH.	G. S. B. MACK.
	J. H. DAVIS.		

The following Parochial Representatives have bee n appointed to act on the Committee:

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St. Mary's Parish, Crumlin	MRS. CREIGHTON, 1 St. Agnes Terrace, Crumlin.
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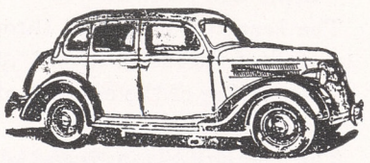

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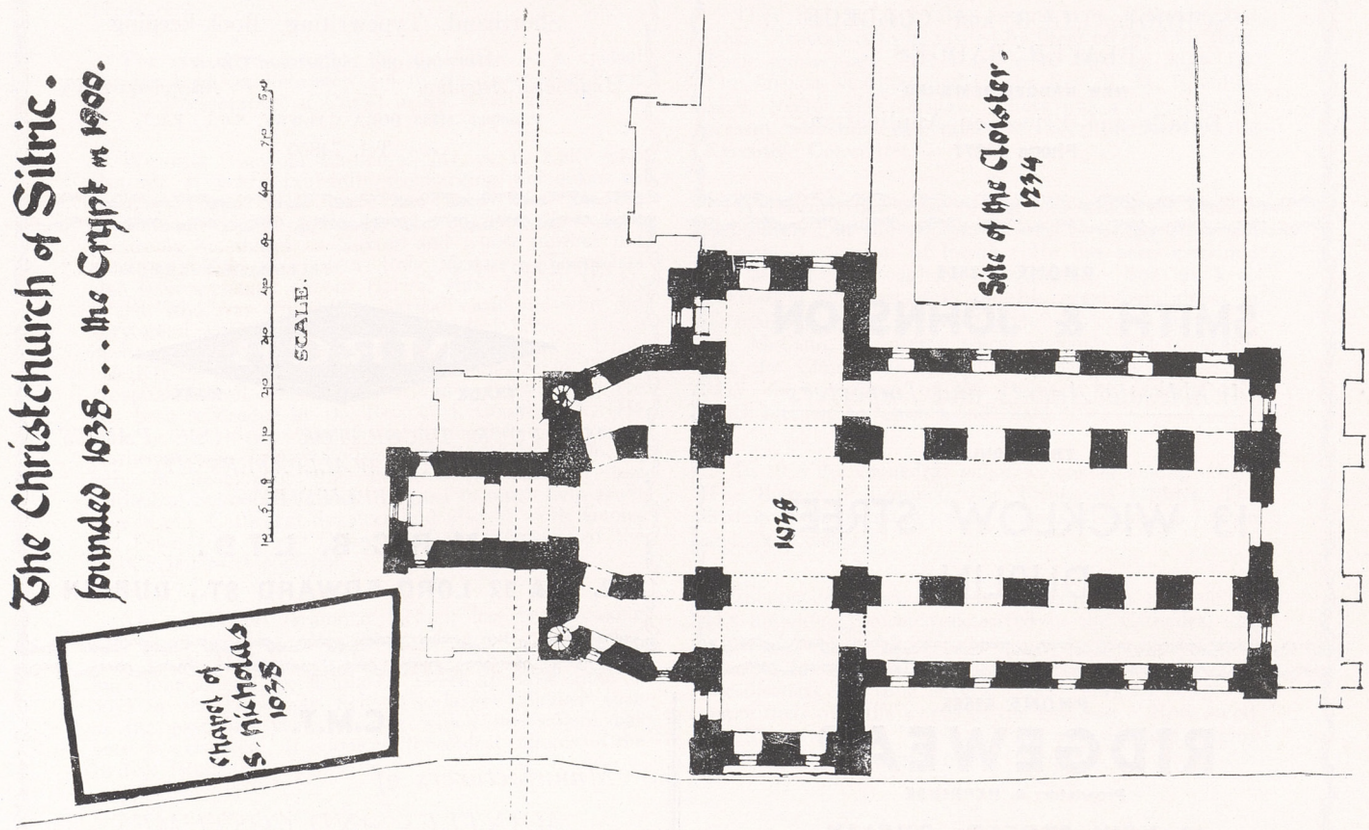

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CATHEDRAL HAPPENINGS

The past year has brought much change among those who are entrusted with the care of our ancient and beautiful cathedral. From our Cathedral Board we have missed two most valuable members, Sir Lauriston Arnott, Bart., and Mr. Jonathan Greville. The presence of Sir Lauriston at our meetings brought a special charm to them. We will sadly miss his presence and influence from our Board. Mr. Greville was the senior member of our Board and has been valuable to it for long years. His counsel was ever of much value.

There have been many changes in the composition of our Cathedral Chapter. We greatly miss our former Chancellor, Canon A. W. Orr, B.D., both in the pulpit and in the Chapter. His words and his influence have been greatly appreciated. We have lost another member in Canon Jennings, who has resigned the parish of Wicklow, where he has done a faithful work for many years. To another retired member, Dr. Moore, we extend our hearty congratulations on his appointment to the Bishopric of Kilmore, Elphin and Ardagh. He has been succeeded in the Archdeaconry of Glendalough by the Ven. J. B. S. McGinley, M.A., Rectory of Athy, who will be very helpful to us at our meetings.

Three others have been added to the Chapter, the Rev. R. K. W. Lowe, Rector of Rathdrum, the Rev. A. H. V. Frazer, Rector of Donoughmore and the Rev. J. B. Neligan, Rector of Clontarf. We have two new dignatries added to our Chapter, the Rev. H. M. Harris as Chancellor and the Rev. F. W. St. J. Tamplin as Treasurer.

The six were installed by the Dean at a special Service held on February 2nd of this year—the Feast of the Presentation of Christ in the Temple.

We miss from our Cathedral, Mr. A. E. Kelly who was for 21 years faithfully discharging the duties as Dean's Verger. His place has been filled by the appointment of Mr. J. Coady, who has long discharged admirably his duties as Sexton and whose mother did much service to our choir as Robe Mistress. There has also been a change on our clerical staff, Mr. B. W. N. Walsh who was with us as clerical vicar and who did very good work for us in our Cathedral School where he had charge of the instruction of the scholars in Irish, has left us on his appointment as a master in King's Hospital School, where we wish him every success. He has been succeeded by the Rev. C. J. Cooke, B.A. He had, before his ordination, a distinguished course in mathematics in Trinity College and should be a valuable help in developing the mathematical side of our Cathedral School. We look forward to much help from him in our Cathedral Services and also in work among the Friends of Christ Church and the members of the Past Scholars Association.

The Cathedral Grammar School has been making very good progress. We congratulate our Headmaster, Rev. F. W. Rodgers, on the numbers attending and the high tone among the scholars. There are now some 57 boys in the Grammar School, a larger number than in the past 400 years, during which the school has been in existence. It is one of the oldest schools in the British Isles.

Our bellringers have carried on their faithful work. Christ Church bells have a great reputation in our city. In recognition of their time-honoured custom of ringing out the old and ringing in the new year, the Dublin Opinion recently represented them in a picture of the infant year being pursued by the devouring character of the past months. We congratulate one of our team of bellringers, Mr. F. J. Scott, on the distinction recently conferred on him. He has been elected as an honorary life member of the Association of Change Ringers in recognition of his bellringing during the past 51 years.

Several important fabric repairs have been executed on the Cathedral recently. The mullions of the two windows over the Chapter House had fallen into much disrepair. They are being restored at a considerable expense. A grant from the Beresford Fund aided the cost of this work. A further extension has been given to the installation of loudspeakers in the Cathedral. Two speakers have been installed in the choir. This will enable those in the choir to hear the preachers. The Friends of Christ Church have continued their admirable work for the Cathedral. Grants have been made by them to defray the cost of the loudspeakers, to bear the interest on the loan for the heating apparatus, for the purchase of Communion linen and some improvements in the choir.

They had an enjoyable excursion to Kilkenny last year. Armagh is to be visited by them on the 13th June. Their anniversary gatherings were held on May 1st. The sermon was preached by the Rev. E. M. Brandon, M.A., Rector of Celbridge. There was a large number present, who were entertained to tea by members of the Executive Committee.

We record our sense of the loss which the Church has suffered in the retirement of Dr. Gregg from the Primacy by reason of health. He has been esteemed and honoured throughout our Church. For his keen interest in our Cathedral and his great helpfulness in its maintenance we are most grateful. To his successor, Dr. McCann, we offer a warm welcome and congratulate the Church of Ireland on having his leadership. May his acceptancy of the Primacy be fraught with much blessing to Church and State.

In 1958 the Cathedral pulpit welcomed among others The Bishop of Gambia, The Bishop of Ottawa, The Bishop of Fulham and its old friends Archbishop Barton and Dean Seaver.

In conclusion we express our gratitude to God for His upholding power vouchsafed to the Cathedral and its work and to those, whose privilege it is to serve therein, for the zeal and devotion they have shown in the discharge of their several tasks. May all be able to make their own the words of the Psalmist, "How lovely are Thy dwellings. My soul hath a desire and longing to enter into the courts of the Lord."

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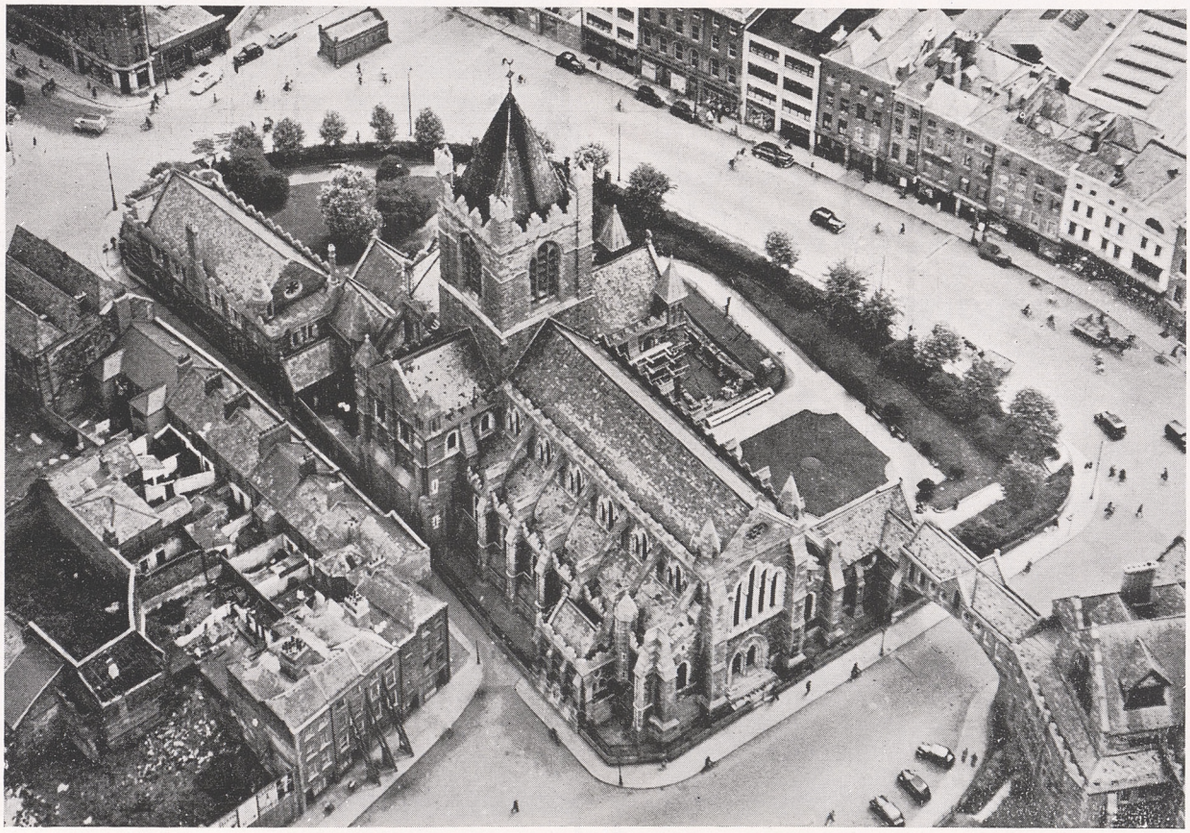
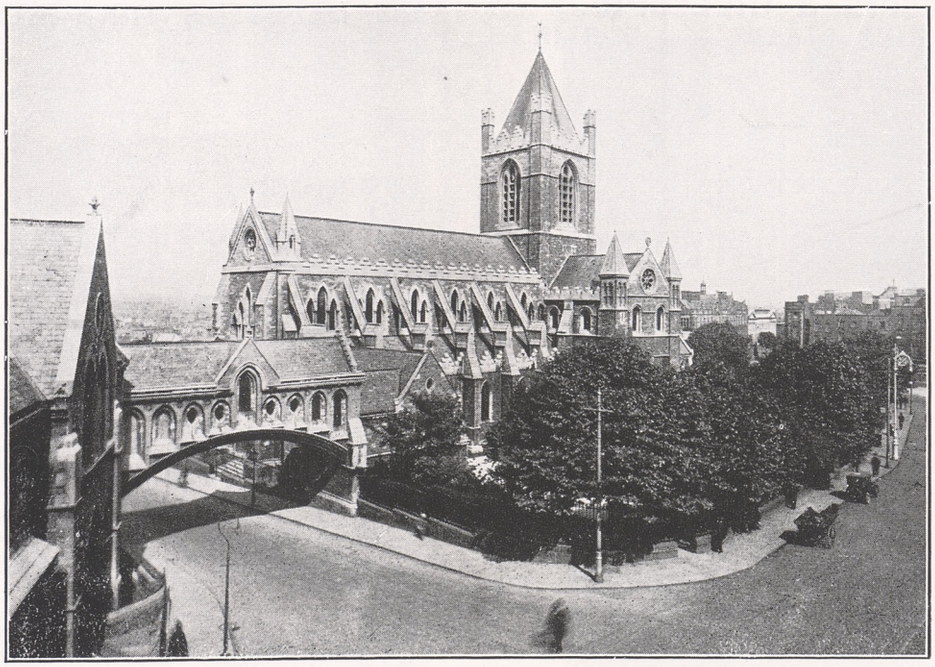


CHRIST CHURCH CATHEDRAL, DUBLIN, FROM THE AIR



This picture shows the archway connecting the Synod Hall with the Cathedral. It is the visible expression of one of the conditions laid down by Mr. Roe, when he restored the Cathedral in 1872/78 i.e., that the Cathedral should be always associated with the synodical government of the Church of Ireland, and that all the Services connected with the general synod should be held in Christ Church Cathedral.

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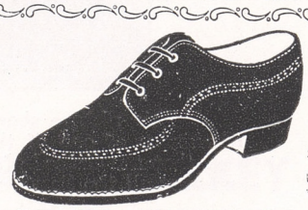

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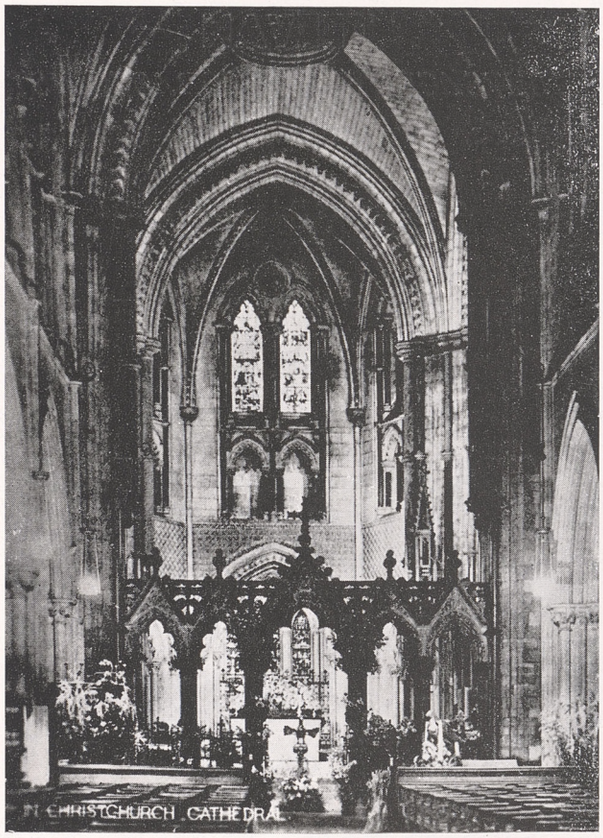
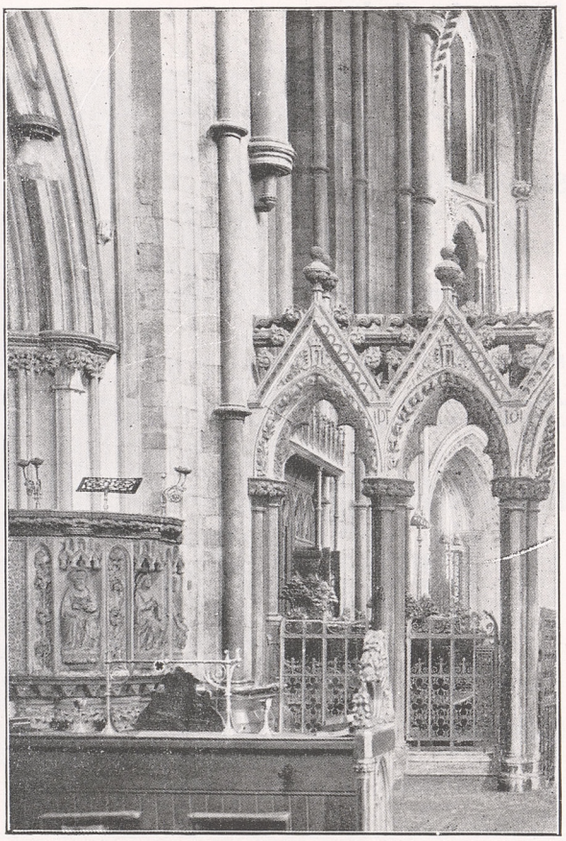


Christ Church Cathedral's Beautiful Apse with the Rood Screen in foreground



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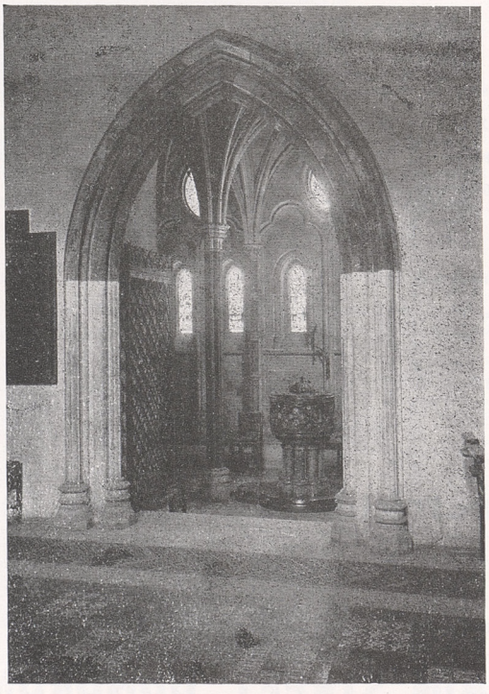
Christ Church Cathedral's Chapter House Entrance. Through this door access is gained to the beautiful Chapter room and to the fine music room placed over it



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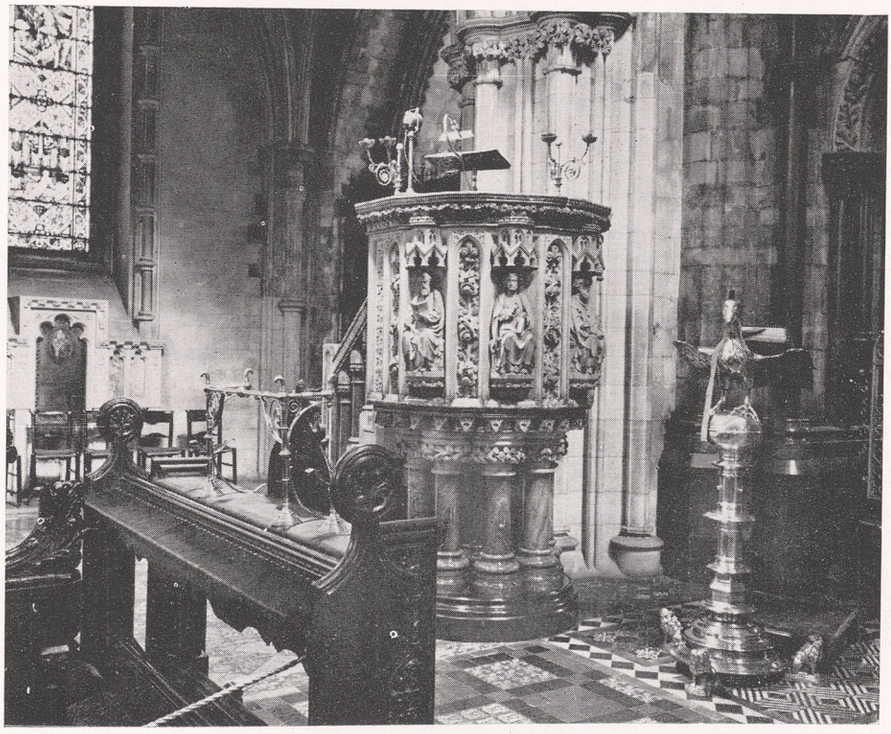

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CHRIST CHURCH CATHEDRAL

1959 CALENDAR	PREACHERS, 11 a.m.	OFFICIAL POSITION	COLLECTIONS AND AFTERNOON SERVICES
JANUARY			
4—2nd Sunday after Christmas	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	
11—1st Sunday after Epiphany	Rev. C. J. Cooke	Clerical Vicar	The Dean
18—2nd Sunday after Epiphany	Rev. N. D. Emerson	5th Canon	The Dean
25—Septuagesima Sunday	Rev. W. H. Coulter	3rd Canon	The Dean. Collections for University Missions
FEBRUARY			
1—Sexagesima Sunday	Rev. F. W. Rodgers	Headmaster of Grammar School	The Dean
8—Quinquagesima Sunday	Rev. J. S. Brown	Education Officer, N.I.	The Dean. Education.
15—1st Sunday in Lent	Rev. N. H. F. Waring	2nd Canon	Rt. Rev. T. A. Harvey
22—2nd Sunday in Lent	Rev. J. Blackwell	9th Canon	Rev. T. N. D. C. Salmon
MARCH			
1—3rd Sunday in Lent	Rev. R. J. Ross	7th Canon	Rev. F. W. Day
8—4th Sunday in Lent	Ven. J. Tobias	Archdeacon of Dublin	Rev. A. C. Kennedy
15—Passion Sunday	Rev. R. J. Kerr	6th Canon	Rev. A. W. R. Camier. Temperance.
22—Palm Sunday	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	Rev. E. M. Neill
27—Good Friday	Rev. F. W. Rodgers	Headmaster of Grammar School	Rev. C. J. Cooke, Clerical Vicar.
29—Easter Sunday	Most Rev. G. O. Simms	The Lord Archbishop of Dublin	
APRIL			
5—1st Sunday after Easter	Very Rev. E. H. Lewis Crosby, B.D.	The Dean	Very Rev. R. B. Pike. Polio Fellowship Service.
12—2nd Sunday after Easter	Rev. G. S. McPhail	4th Canon	
19—3rd Sunday after Easter	Rev. R. J. Kerr	6th Canon	
26—Fourth Sunday after Easter	Rev. J. Blackwell	9th Canon	
29—		8.00	Very Rev. J. W. Armstrong. M.U.*
		3.30	Most Rev. G. O. Simms. Confirmation.
MAY			
1—St. Phillip and St. James			Rev. E. A. Brandon. Friends††
3—Rogation Sunday	Rev. J. B. Neligan	11th Canon	
10—Sunday after the Ascension	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	The Dean. Restoration Commemoration.
17—Whit Sunday	Rev. G. R. Heatley	S.P.G. Secretary	Rev. R. J. J. F. Machonchy. S.P.G.
19—	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	Agricultural Institute†
24—Trinity Sunday	Rev. T. J. Johnston	8th Canon	Rev. Canon N. D. Emerson. 1859 Revival.
31—1st Sunday after Trinity	Rev. F. W. Tamplin	The Treasurer	
JUNE			
7—2nd Sunday after Trinity	Most Rev. G. O. Simms	The Lord Archbishop of Dublin	Collections for C.I.J.S.
14—3rd Sunday after Trinity	Rev. H. M. Harriss	The Chancellor	
21—4th Sunday after Trinity	Rev. Thomas Jessett	Canon of St. Mark's Cathedral, Seattle, U.S.A.	Very Rev. G. Seaver. St. John Ambulance Brigade Service.
25—			Most Rev. J. McCann. M.U.**
28—5th Sunday after Trinity (ORDINATION)	Rt. Rev. A. E. J. Rawlinson	The Bishop of Derby	

CHRIST CHURCH CATHEDRAL —*continued*

1959 CALENDAR	PREACHERS, 11 a.m.	OFFICIAL POSITION	COLLECTIONS AND AFTERNOON SERVICES
JULY			
5—6th Sunday after Trinity	Rev. G. S. McPhail	4th Canon	Hospital Sunday.
12—7th Sunday after Trinity	Rev. H. M. Harriss	The Chancellor	
19—8th Sunday after Trinity	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	Rev. C. A. Faull. Collections for C.M.S.
26—9th Sunday after Trinity	Rev. A. H. V. Frazer	12th Canon	
AUGUST			
2—10th Sunday after Trinity	Rev. J. B. S. McGinley	Archdeacon	
9—11th Sunday after Trinity	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	
16—12th Sunday after Trinity	Rev. C. J. Cooke	Clerical Vicar	
23—13th Sunday after Trinity	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	Moral Welfare.
30—14th Sunday after Trinity	Rev. E. W. Greening	1st Canon	
SEPTEMBER			
6—15th Sunday after Trinity	Rev. R. K. W. Lowe	10th Canon	
13—16th Sunday after Trinity	Rev. J. H. Alcock	The Precentor	Diocesan Youth Service. Rev. F. E. Vokes, D.D.
20—17th Sunday after Trinity	Rev. F. W. Tamplin	The Treasurer	Rev. G. D. Hobson. Parents and Children.
22—			Quiet day for clergy.
27—18th Sunday after Trinity	Rev. A. G. Hannon		Rev. A. G. Hannon. Harvest Festival.
OCTOBER			
4—19th Sunday after Trinity	Rev. N. D. Emerson	5th Canon	
11—20th Sunday after Trinity	Rev. A. H. V. Frazer	12th Canon	
18—21st Sunday after Trinity	Rev. N. H. F. Waring	2nd Canon	
25—22nd Sunday after Trinity	Rev. W. H. Coulter	3rd Canon	
NOVEMBER			
1—23rd Sunday after Trinity	Rev. R. J. Ross	7th Canon	
8—24th Sunday after Trinity	Very Rev. E. H. Lewis-Crosby, B.D.	The Dean	Remembrance Sunday.
15—25th Sunday after Trinity	Rt. Rev. A. A. Buchanan	The Bishop of Clogher	The Bishop of Clogher. Citizenship Sunday.
22—Sunday next before Advent	Rev. F. W. Rodgers	Headmaster of Grammar School	
29—Advent Sunday	Rev. E. W. Greening	1st Canon	Rev. R. W. M. Wynne.
30—St. Andrew		The Bishop of Warrington	Diocesan Missionary Service.
DECEMBER			
6—2nd Sunday in Advent	Rev. T. J. Johnston	8th Canon	Rev. R. G. F. Jenkins. Bible Sunday.
13—3rd Sunday in Advent	Rev. H. M. Harriss	The Chancellor	
20—4th Sunday in Advent (ORDINATION)			Service of carols and hymns.
25—Christmas Day	Most Rev. G. O. Simms	The Lord Archbishop of Dublin	Service of carols and lessons.
26—St. Stephen's Day, Lecture, 12 noon	Canon Johnston		
27—1st Sunday after Christmas	Rev. J. B. Neligan	11th Canon	

*M.U. Parents' Service. **M.U. Festival Service. †Service for Opening of Agricultural Institute. ††Annual meeting of "Friends of Christ Church".

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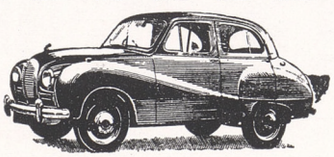

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Church Army	1882	Rt. Hon. Lord Rickley	Capt. J. H. Patterson	19 Bootle Street, Belfast
Church Education Society for Ireland	1839	Rev. R. Bird, D.S.O., M.A.	Rev. G. D. Hobson, M.A.	5a Townsend St., Dublin
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Church of Ireland Jubilee Fund (Education of Children of Clergy)	1887		Mrs. Pyle	107 The Rise, Mt. Merrion, Blackrock, Co. Dublin
Do. Labour Yard	1889	F. W. Wright	Rev. R. E. Weir, M.A.	York Terrace, Ringsend, Dublin
Church of Ireland Moral Welfare Society			Miss A. B. Odlum, M.A.	39 Molesworth St., Dublin
Do. Temperance and Social Welfare Society	1876	J. Nichols		39 Molesworth St., Dublin
Do. Training College for School Teachers	1811	Bank of Ireland	Miss E. P. Pearse	4 Kildare Place, Dublin
Do. Young Men's Society (Belfast)	1850	Capt. J. W. Storey, M.B.E.	J. M. Lamb	20 Donegall Sq., E., Belfast
Do. Home Mission Society		Rev. L. A. Elliott	Rev. M. A. Handy, M.A.	39 Molesworth St., Dublin
Church Lads' Brigade (Belfast)	1891	Rev. W. Hall, B.D.	J. Lappin	35 Royal Avenue, Belfast
Church Missionary Society (Hibernian Auxiliary)	1814	C. A. Fentum	*Gen. Sec.*— Rev. O. A. C. Irwin, B.D. *Northern Area*— Rev. J. C. H. Vaughan, M.A. *Southern Area*— C. H. Lloyd, B.A.	35 Molesworth St., Dublin Clarence Place, Belfast 35 Molesworth St., Dublin
Claremont Deaf and Dumb Children National Institution	1816	Bank of Ireland	T. M. Gick	28 Molesworth St., Dublin
Colonial and Continental Church Society (Irish Auxiliary)	1823	W. V. Ford		Dawson House, 15 Dawson Street, Dublin Northern Office—8 Cregagh Park, Belfast
Cripples' Home, Bray (for Crippled Children)	1874		Mrs. Somerville-Large	Sunbeam House, Cripples' Home, Bray
Dawson Employment Bureau			E. J. Connor	39 Molesworth St., Dublin
Dublin University Mission to Chota Nagpur	1891	G. W. S. Dawson	Rev. A. W. R. Camier, M.A.	St. Mary's Vicarage, D'brook
Dublin University Far Eastern Mission	1885	C. G. Carson	P. Levingston	T.C.D.
Protestant Adoption Society			Miss A. B. Odlum, M.A.	39 Molesworth St., Dublin
Dublin Working Boys' Home and Harding Technical School	1876		J. F. Clark	6 Lord Edward St., Dublin
Female Orphan House and Pleasants Asylum, Kirwan House, North Circular Road, Dublin	1790		J. W. T. Tuckey, B.D.	195 N. C. Road, Dublin
Girls' Friendly Society (Ireland)	1877		Miss Jessy Scott	34 St. Stephen's Gn., Dublin
Hibernian Marine School, Clontarf, Dublin	1766		A. W. Bennett	23 Sth. Frederick St., Dublin
Home for Protestant Incurables, Cork (Incorporated)	1872	G. F. Brewitt	Miss B. E. Gubbins	Military Road, Cork
Hospitals and Free School of King Charles II, Oxmantown	1670	Bank of Ireland	T. M. Gick	Blackhall Place, Dublin
Incorporated Society for Promoting Protestant Schools in Ireland	1733		C. G. Shankey, M.A.	Hillside, Dungriffin Rd., Howth, Co. Dublin
Irish Church Missions Society	1849		Rev. T. R. Horan, M.A.	5a Townsend St., Dublin
Irish Clergy Daughters School	1834		Mrs. Dowse	16 Earlsfort Terrace, Dublin
Irish Clergy Sons Education Society	1854	Provincial Bank of Ireland	Mrs. Camier	33 Kildare St., Dublin
Irish Society (see Scripture Readers, etc.)				
Island and Coast Society for Ireland	1833	R. H. Ryland, B.L.	Mrs. J. C. Meredith	8 Dawson St., Dublin
Ladies' Irish Association	1821		Mrs. Rafter	C. of I. Y.M.C.A., Dawson St., Dublin
London Bible College (Dublin)		Registrar		52 Glenabbey Road, Mount Merrion, Co. Dublin
Love's and Gardiner's Charity		Rev. Canon G. S. McPhail, B.D.		25 Charleville Rd., Rathmines, Dublin
Magdalen Asylum, 8 Lower Leeson St., Dublin	1765	Miss M. Jones	Mrs. W. Pearson	8 Lr. Leeson St., Dublin
Mageough Home, Cowper Road, Dublin	1878	Bank of Ireland		Cowper Road, Dublin
Mission to the Adult Deaf and Dumb (Belfast)	1888	Rev. Canon H. O. Lindsay, F.R.G.S.	Rev. Canon H. O. Lindsay, F.R.G.S.	5 College Sq., N., Belfast
Do. of Eire (Dublin)	1884	Rev. A. T. McNutt, B.D.	Rev. A. T. McNutt, B.D.	8 Dawson St., Dublin
Do. of Eire (Cork)	1884	Rev. D. H. Chillingworth	Rev. N. W. McGahey	Rectory, Carrigrohane, Co. Cork
Missions to Seamen, Belfast	1860	Mr. E. R. Stephens	Rev. E. J. B. Matchett, B.A.	45 Donegall Quay, Belfast
Do. Dublin	1873	W. M. Carte	Rev. W. D. Lewin, B.A.	12-14 Eden Quay, Dublin
Mission to Lepers (Ireland)	1874	A. C. Aykroyd	Rev. C. Ellis, B.D.	20 Lincoln Place, Dublin
Mothers' Union			Mrs. Richardson	31 Schoolhouse Lane, Kildare St., Dublin
Mrs. Smyly's Homes for Destitute and Necessitous Children— The Birds' Nest The Boys' Home	1852	F. T. Russell	Miss M. Bird	21 Grattan St., Dublin
National Institution and Molyneux Asylum for Female Blind of Ireland	1815	L. M. Hodges	Victor Drought	Molyneux Asylum, Leeson Park, Dublin
Nursery Rescue and Protestant Children's Aid Society	1909	Mrs. Wilfred Webb	Mrs. Nicholson	Ardglass, Dundrum, Co. Dublin
Cork Protestant Adoption Society		Mrs. Guy	Mrs. Coughlan	35 Grand Parade, Cork
Protestant Orphan Society, Dublin	1828	Royal Bank of Ireland	J. A. Brownell	28 Molesworth St., Dublin
Do. Counties Antrim and Down	1866	W. H. Hurst	Rev. A. T. I. Ford	10 May St., Belfast
Do. County Armagh	1867	Bank of Ireland	J. A. Lamb	C.I.Y.M.S., Belfast
Do. County Carlow	1844	Major A. J. W. Fitzmaurice	Rev. Canon J. C. Nelson	Urglin Glebe, Carlow
Do. County Cavan				
Do. County Clare	1834	Capt. R. G. Tottenham	Capt. R. G. Tottenham	Cloragh House, Ashford, Co. Wicklow
Do. County and City of Cork (Incorporated)	1883	J. Elmes	Rev. F. M. K. Johnston	35 Grand Parade, Cork
Do. County Donegal	1857	R. Westropp George, M.B.E. (Mil.)	Rev. B. T. Humphreys, M.A.	Muff, Co. Donegal
Do. County Fermanagh	1858	Ulster Bank	The Very Rev. R. McTighe, LL.D.	Rectory, Lisbellaw

(Continued on Page 40)

PRINCIPAL SOCIETIES AND INSTITUTIONS IN CONNECTION WITH THE CHURCH OF IRELAND—*Continued.*

NAME	Founded	TREASURER	SECRETARY OR REGISTRAR	ADDRESS OR OFFICE
Protestant Orphan Society, County Galway	1857	.....	The Ven. J. F. Nash	Rectory, Galway
Do. County Kerry	1840	The Ven. C. W. Griffin, M.A.	The Ven. C. W. Griffin, M.A.	The Rectory, Tralee
Do. County and City of Kilkenny	1836	A. G. Davis	B. B. Barton	Ballyline Ho., Co. Kilkenny
Do. County Leitrim	.....	.....	.....	.....
Do. Leix	1841	K. W. Odlum	Rev. Canon R. B. Pike, M.A.	Rectory, Maryborough
Do. County Limerick	1833	Provincial Bank of Ireland	J. Leslie Enright, F.A.I.A.	Diocesan Hall, Limerick
Do. County Londonderry	1865	Belfast Bank, Limavady	Rev. David Kelly	Glendermott Rectory, Londonderry
Do. County Longford	1841	Bank of Ireland, Longford	Rev. A. M. B. Mills	Rectory, Longford
Do. County Louth	1850	E. Ross-Todd	.....	.....
Do. County Mayo	1861	Bank of Ireland, Castlebar	.....	.....
Do. County Meath	1844	.....	Rev. J. R. Fisher, B.A.	Maynooth, Co. Kildare
Do. County Monaghan	1872	Royal Bank of Ireland Monaghan	Rev. J. A. M. McNutt	Currin, Scotshouse, Clones, Co. Monaghan
Protestant Orphan Society, Offaly	1839	Provincial Bank of Ireland, Birr	T. F. Ovington	Estate Office, Birr
Do. County Roscommon	1840	.....	Rev. W. Slator, M.A.	Kilbroney, Longford
Do. Sounty Sligo	1843	Rev. G. F. Morrow, B.A.	Rev. G. F. Morrow, B.A.	Easkey Rectory, Co. Sligo
Do. County Tipperary	1835	M. F. Bovenizer	M. F. Bovenizer	Knocklofty, Clonmel
Do. County Tyrone	.....	.....	.....	.....
Do. County Waterford	.....	.....	Very Rev. C. G. N. Stanley	Lismore, Co. Waterford
Do. City of Waterford	.....	.....	W. E. Chapman	22 O'Connell St., Waterford
Do. County Westmeath	1840	.....	Rev. R. B. Thompson	Tyrrellspass, Westmeath
Do. Ferns Diocesan	1838	Provincial Bank of Ireland, Enniscorthy	.....	.....
Do. Lisburn Cathedral	.....	.....	.....	.....
Do. Lisburn, Christ Church	.....	.....	.....	.....
Do. Monkstown, Co. Dublin	1830	Ulster Bank, Blackrock	F. T. Russell	15 Eaton Sq., Monkstown Co. Dublin
Do. Newry	1850	J. James	Miss H. Kelly	Windsor Hill, Newry
Do. Naas	.....	.....	.....	.....
Do. Drogheda	.....	Messrs. McKeever and Son	.....	35 Laurence St., Drogheda
Scripture Readers' and Irish Society	1818	.....	T. J. Rainsford	5a Townsend St., Dublin
Society for the Propagation of the Gospel (Dublin)	1714	.....	Rev. J. D. B. Charlton	42 Molesworth St., Dublin
Do. (Belfast)	1714	.....	Major R. R. Garratt, R.A.	20 Donegall Sq., E., Belfast
South American Missionary Society	1844	.....	Rev. J. R. H. Porter, B.A.	49 North Ave., Mt. Merrion Blackrock Co. Dublin
Southern Church Mission to Ballymacarrett, Belfast	1929	E. White Bishop of Killaloe	Rev. G. T. A. L'Estrange Joseph Nichols	8 Dawson St., Dublin
Spanish and Portuguese Church Aid Society (Irish Auxiliary)	.....	Rev. Canon F. Bate, D.D.	J. Wallace	4 Stone Buildings, Lincoln's Inn, London, W.C.
Sunday School Society for Ireland	1809	Rev. G. D. Hobson, M.A.	Rev. G. D. Hobson, M.A.	16 St. Stephen's Gn. Dublin
St. Patrick's Nurses' Home	1876	W. Power-Steele	.....	101 St. Stephen's Gn. Dublin
Universities Mission to Central Africa	.....	.....	Eric H. Flint (Permitted to preach for U.M.C.A.)	2 Churchtown Drive Rathmines
Wilson's Hospital, Multyfarnham, Westmeath	.....	.....	Chancellor R. Watson, M.A.	Rathangan, Co. Kildare
Women's Work (S.P.G.), Irish Branch	.....	Mrs. Cleugh	Miss Weldon-Walshe	4 Windsor Tce., Malahide, Co. Dublin
Young Men's Christian Association (Church of Ireland)	1860	.....	Rev. G. D. Hobson, M.A.	8 Dawson St., Dublin
Protestant Societies and Institutions not directly connected with the Church.				
Association for the Relief of Distressed Protestants (Incorporated)	1836	J. Hourie	P. C. Scott, B.L.	45 Molesworth St., Dublin
Bethany Home (Dublin Prison Gate Mission and Dublin Midnight Mission)	1876	Miss H. Walker	G. F. W. Godden	112-116 Orwell Rd., Rathgar
Hibernian Bible Society	1806	W. Houghton Fry	Herbert Harding	41 Dawson St., Dublin
Stewart Institution for Imbecile Children, Palmerstown	1869	.....	M. W. Atkinson, B.A.I.	Stewart's Hospital, Palmerstown, Co. Dublin
Meath Protestant Industrial School and Destitute Protestant Boys' Aid Fund	1935	N. A. Peilow		15 Molesworth St., Dublin
The Rest, Camden Row, Dublin			Miss R. M. Niven	35 Mageough Sq., Cowper Road, Dublin

FORM OF BEQUEST TO THE CHURCH OF IRELAND

WITH SUGGESTIONS

I bequeath the sum of Pounds, [*or* Government Stock,] [*or* Bank of Ireland Stock,] [*or* Railway Stock,] [*or* Railway Debenture Stock,] [*or* Foreign Securities,] free of legacy duty, to the Representative Body of the Church of Ireland, incorporated under the name of THE REPRESENTATIVE CHURCH BODY, in trust for the maintenance of Christ Church Cathedral, Dublin (*a*).

And I direct my Executor to make good the said bequest out of my general personal estate (*b*), in case I shall not die possessed of the particular species of property hereby expressed to be bequeathed (*c*).

(*a*) If the Testator chooses, he can add special gifts for any particular Diocese, or Parish, or Church purpose.

(*b*) When a Testator desires to leave gifts to particular objects connected with the Church, those special objects should be clearly named and described in the Will.

(*c*) Lands or Houses should be devised to Trustees nominated by the Testator, or to the Diocesan Trustees of any Diocese, and not to the Representative Church Body. Gifts of Houses or Lands to the Church will fail if the Testator does not live for three months after the execution of the Will.

(*d*) A Will must be signed by the Testator, and attested by two Witnesses. The Testator should sign first; but the Testator and two Witnesses should all three be present, when all the three signatures are made.

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